answer could and should have anticipated certain questions, my ruling was to the effect that they should make themselves ready for what may be called likely questions. The only point was whether the questions which Mr. Yesudian and Mr. Narayanan were putting were questions to which a ready answer could be given.

Order, order, the time for questions having elapsed, we will now proceed to the next item in the agenda.

Public Service.

556. *MR. BRAHMAPURAM P. YESUDIAN: Will the Government be pleased to state:

(*a*) whether they are aware of the fact that the backward Christians are not duly represented in the public service in proportion to their population as is duly represented by the forward Christians;

(*b*) whether the Government have received any representations stating that the backward Christians should be separated from the forward Christians and formed as a separate section among the Christians for purposes of the Public Service Recruitment Rules; and

(*c*) whether Government are aware that the forward Christians have no objection to separate the backward Christians from among them for purposes of the public service?

MR. T. CHANDY: (*a*) Yes.

(*b*) Yes.

(*c*) No.

Public Service recruitment.

557. *MR. T. K. NARAYANA PILLAI: Will the Government be pleased to lay on the table a list containing the names and salaries of non-Travancoreans who have been recruited to the Public Service during the years 1120 and 1121?

MR. T. CHANDY: The question is vague and hence no answer can be furnished.

Non-Travancoreans have not been recruited to Public Service by the Public Service Commissioner during the years 1120 and 1121.

Age limit in Public Service.

558. *MR. BRAHMAPURAM P. YESUDIAN: Will the Government be pleased to state:

(*a*) whether any scheme was introduced to change the age limit of the backward communities according to the new age rule;

(*b*) whether any complaints were made by the people of the backward communities for exemption from age-bar when it was from 25-55?

(*c*) whether any exemption was made by the Government in view of such complaints;

(*d*) whether any complaints were made by the backward communities for exemption from age-bar according to the new age rule;

(*e*) whether any exemption was made by the Government for such complaints;

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